UNITARIAN MONTHLY

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"—*Tennyson.*

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GOD IN HISTORY.

IT is the education of God. Do not imagine it will put you farther from Him. He is in criticism, in science, in doubt, so long as the doubt is a pure and honest doubt, as yours is. He is in all life, in all thought. The thought of man, as it has shaped itself in institutions, in philosophies, in science, in patient critical work, or in the life of charity. is the one continuous revelation of God. Look for Him in it all; see how, little by little, the Divine indwelling force, using as its tools—but merely as its tools! man's physical appetites and conditions, has built up conscience and moral life; think how every faculty of the mind has been trained in turn to take its part in the great work of faith upon the visible world! Love and imagination built up religion: shall reason destroy it? No! reason is God's, like the rest! Trust it—trust Him! The leading-strings of the past are dropping from you; they are dropping from the world, not wantonly nor by chance, but in the Providence of God. Learn the lesson of your own pain,—learn to seek God, not in any single event of past history, but in your own soul,—in the constant verification of experience in the life of christian love.

—Mrs. HUMPHREY WARD, in "Robert Elsmere."

Notes and News.

Mr. F. T. A. Davies, Mystic-Faithist, Revelator—as he styles himself, sends a pamphlet entitled "Messages from the Dead to the Living." But he believes there are no dead, so he must mean: from those who have passed on to those who are left behind. He is a Spiritualist and says much about Angel Communion. He speaks of God as Jehovih, a variation upon the Jewish tribal God Jehovah which is associated with much cruelty, wrath, and vengeance. Otherwise the ideas of God and man and life expressed are very reasonable, though we cannot agree that the "Kriste-yan" principle results in war and destruction which is what he says.

We ask the attention of readers, and especially Sunday School authorities, to the advertisement on page 23, of the Unitarian Catechism for School and Home use.

The degree of M.A. has been conferred by the Manchester University on the Rev. G. Randall Jones, B.Sc., of Pendleton, for research work in Ecclesiastical History.

Unitarians have contributed considerably more than £2,000 to the "Save the Children" Fund, for the starving children of Europe.

The Hurst Street Mission, Birmingham, Mothers' Meeting has presented Mrs. Morgan Whiteman with a beautiful tea service on her removal to Gainsborough.

Our Church of the Messiah, Birmingham collection on Sunday, December 28th, for the Lord Mayor's European Famine Fund amounted to £422

Sales of Work: Rochdale proceeds £411; Holbeck £140.

The Provincial Assembly of London and South-Eastern Churches held its quarterly meeting at Essex Church, London, on Tuesday, January 5th, when Rev. R. H. U. Bloor delivered a fine address on "Nationalism and Internationalism," in place of Dr. Jacks, who had arranged to speak on "The International Mind," but was kept away by indisposition .

Mr. F. D. Bowles, President of the Sunday School Association, has sent a New Year's Message to the teachers in our schools, encouraging them in the effort to make wise and virtuous citizens.

A presentation has been made to the Rev. B. C. Constable by the Blackpool, Lytham Road, Church, on his retirement.

The Rev. J. J. Wright completed 29 years' ministry at Chowbent Chapel, on December 28th, and 42 years' ministry in all, and now becomes Minister Emeritus with Rev. Mortimer Rowe, B.A., as colleague. The local paper printed a lengthy appreciation of his work at Chowbent.

A joint Christmas party of two Sunday Schools, one the Unitarian, the other, Wesleyan, was held most successfully on December 29th at Dean Row.

Thirty new members have been added to the roll of the Huddersfield Unitarian Church since last March, and the Sunday collections doubled.

At Cross Street Chapel, Manchester, 45 new members have joined during the past quarter, and large congregations are attracted by the ministry of Rev. H. H. Johnson, B.A.

The Mottram congregation has increased the salary of its minister £30 for 1919 and 1920. An appropriate Memorial to the five young men killed in the war has been fixed to the walls of the Chapel and unveiled at a special service, and in the presence of a large congregation.

"Jesus Christ and Social Change" is the title of a book to be issued shortly by the Rev. Dr. S. Mellor, of Hope Street Church, Liverpool.

The Chester congregation and Sunday School have given a special public Welcome Home to 44 demobilised men who have been associated with them. A silent tribute and spoken appreciation were paid to the memory of four fallen comrades.

Over £120 was raised by December "At Homes" in connection with Chapel Lane Chapel, Bradford. In recognition of growing congregations and successful work the minister's salary (Rev. A. Cobden Smith) has been increased twice during the past year.

Attercliffe Unitarian Church, Sheffield, has realised £170 by a Sale of Work, and welcomed 12 new members into fellowship.

Bolton Unity Church realised over £400 by its Christmas Fair.

Mill Hill Chapel, Leeds, celebrated its 247th anniversary on Dec. 28th.

Mr. Russell Gimson, of the Great Meeting Congregation, Leicester, and President of the Leicester Philatelic Society, has been awarded a bronze medal for his exhibition of stamps valued at £20,000.

MINISTERIAL CHANGES: Rev. C. E. Mercer has resigned at Kendal on accepting appointment to the Preston Unitarian Church; Rev. A. Thornhill, of Gorton, expects to sail for New Zealand in February; Rev. Mortimer Rowe has taken farewell and received a presentation from his Preston congregation on removal to Chowbent as colleague to Rev. J. J. Wright; Rev. A. G. Peaston, of Boston, enters upon his ministry at Stamington, Sheffield, Februry 1st; Rev. Margaret Crook, B.A., has resigned from the Octagon Chapel, Norwich, to go and live with her relatives in the United States, where she hopes to continue her ministry; Mr. Lot Hall, of Bolton, has now charge of the Rawtenstall Unitarian Church; Rev. S. T. Pagesmith, has preached his farewell at Warwick to enter upon his new charge of the Bible Christian Church at Salford; Rev. G. W. H. Troop, M.A., has commenced his ministry at Warwick.

The Vision of World Peace.

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts:

The warrior's name would be a name abhorred,
And every nation that should lift again
Its hand against a brother, on its forehead
Would wear for evermore the curse of Cain!

Down the dark future, through the generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say "Peace!"

Peace! and no longer from its brazen portals
The blast of war's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise.

—H. W. Longfellow.

Not Lost, But Gone Before.

PASTOR WRIGHT was summoned to the bedside of a dying man, a perfect stranger to him. The man was rambling, and saying: "I am a lost sinner!"

"Calm yourself, my dear fellow," said the pastor quietly; "you are not lost. God is your friend, and He will be good to you. Do not be afraid. It will be all right."

The man was now quiet. He stared at the pastor with wide-open eyes. "Who are you?" said he. "Are you a minister? The other minister did not tell me that. He said that if I had not been converted I could not be saved. That means that I am lost, and that I shall go to hell."

"You are not lost. You are safe in the hands of God," said the Pastor. "You belong to Him, and He will not let you go. He will take care not to lose you. There is no hell of that kind at all."

"But—but—I have not been a good fellow," said the man; "I have lived a loose, a careless, and a selfish life. How can I expect to be accepted of God? I don't deserve it."

"You must not think that. You are very precious to God. He loves even His enemies. He knows how to overcome evil with good. If you are sorry for any evil that you have done, He forgives you. God is more kind than the kindest mother that ever lived, and He will be very kind to you."

"Will He?" said the man. Will he be as good as my mother? Oh, I've been a bad son, and yet my mother would do anything for me."

"As good as your mother." Of course He will be. Why, it is He who put all the goodness into your mother's heart, and into the hearts of all good mothers and fathers. Just you make your mind easy, and trust your heavenly Father that He will be good and kind to you, and that He can be nothing else but good and kind."

"Oh, minister, if that is true it takes a big weight from my mind! But it is more than I deserve. Oh, yes, it is more than I deserve."

"But my dear man, we all receive more good from God than we deserve. We get it because He loves to give it. When you were a helpless baby you got more good from your mother than you deserved. You could do nothing to deserve it. But your mother loved to do everything possible for your comfort. And so it is with the loving Father of us all."

"Oh, what good news that is! If that is true, I can die happy and in peace."

"Well, my friend, you must not be unfair to God. You must think the best you can about Him. Believe that He is your faithful Friend, who will be faithful to you for ever and ever. Do not be so unjust as to doubt Him. He will be good to you."

"Thank you, minister. I will not doubt Him. What you have said to me makes my heart sing for joy. I can now die in peace."

And he died in peace. That man's mother loved her son. She mourned his death. She told Pastor Wright of his many good qualities, and made light of any of his faults.

"I hope we shall meet again," said she. "I want to meet my boy again."

"You will meet him. He is not dead. He is immortal as God is, for every human soul is a spirit created by God out of His own divine nature. It is only the fleshly covering that has perished, but your boy who wore that covering of flesh is as much alive as ever. He is not lost, but only gone before into that other life into which we shall all go in turn. You may be sure you will meet him again. What God has joined together in such bonds of affection, He will not permit to be kept asunder.'

And this faith of Pastor Wright has comforted many sorrowing souls as it did that mother and her dying son; and thanks be to God the infinitely loving One, it will comfort millions more.

"I like the Catechism very much indeed. It will be valuable in Unitarian homes and Sunday Classes. I shall secure a supply for my congregation in Dundee. Keep the Unitarian flag on the mast." (See advt.)—H. Williamson.

For the Children.

By Rev. H. FISHER SHORT.

"I WOULDN'T BE A ———."

"I wouldn't be a milksop;
Slip slop! Slip slop!
I wouldn't be a milk sop,
For eighteen pence a week."

Jimmy started! He imagined himself to be quite alone, and was just in the act of wiping his eyes with the back of his hand when a most mischievous voice piped out the foregoing improving lines. Jimmy heard the voice, but saw no singer. He glanced quickly towards the door. No one there. He looked all round the room. Not a soul to be seen. Could there be someone under the table? As he lifted the cloth, he heard the intruder again—elsewhere.

"I wouldn't be a milk sop;
Slip slop! Slip slop!
I wouldn't be a milk sop;
I'd rather be a sport."

By this time surprise had given place to anger, and Jimmy was just on the point of yelling "Dry up, silly idiot!" when he saw a queer, little, smiling man sitting with dangling legs on the edge of the mantel-piece.

Jimmy's hair did not stand on end like the quills of a fretful porcupine, but, for a moment, he felt as though it did. As the saying goes, he went hot and cold—hot especially. Stiff with fear, he stood with his mouth stretched open.

"You're not going to swallow me, are you, Jimmy James?" grinned the little man.

Coming to himself, and beginning to feel safe, Jimmy shook his head.

"You're a fine fellow, Jimmy James; I must need say."

As this compliment came from slightly curling lips, Jimmy was stung into speech.

"What do yer mean?" he spluttered out indignantly.

For what seemed like a hundred years—it was really only ten seconds—the little man looked him steadily in the eye. Beaten, Jimmy looked down at the carpet.

"You heard what I was singing?"

Jimmy nodded

"Then why are you here Why aren't you entertaining your friends?"

Again Jimmy was unresponsive.

"If you've really lost your tongue as well as your temper, I must lend you mine."

At this, Jimmy raised his eyes expectantly.

"You came upstairs to have a good cry. Coming upstairs was to your credit; it was better than howling before your friends. But the crying was something to be ashamed of. That you were fed up, as the soldiers say, I can understand. But you really had no right to be, you know. It was disappointing not to have a third helping of jelly, when you pleaded so hard for it. That your little sister didn't get a second helping was of no account, I suppose; though I know she is as fond of jelly as a little girl can be. But she wasn't unhappy about it. And it wasn't pleasant to be denied just one more mince pie, though you had had two more than anyone else. And how terribly upsetting it was to get such a few nuts in the scramble; to get a torn cap out of your cracker (but you ripped it yourself, you know); to see yourself not chosen as pretty little Peg's partner; and, then. as a last straw, to be first out at musical chairs. Poor Jimmy! You couldn't bear it any longer, so you sneaked out of the room, and came up here to thoroughly enjoy being sorry for yourself."

The little man paused. Had he dared, Jimmy would have fled. He felt himself turned inside out, and the feeling was far from comfortable. The little man began to sing.

"I wouldn't be———"

"No, and I won't," broke in Jimmy.

"Come now, that's better," said the little man kindly. "I believe there's good stuff in you, Jimmy, if you'll only give it a chance to show itself."

"Thank you!" mumbled Jimmy.

"Yes, you're neither worse nor better than many boys I know."

"How do you mean?" asked Jimmy, who was eager to do differently.

"I mean that inside boys—yes and girls, too—there is a possible milksop and a possible sport. Some boys let the milksop live in them. Other boys let the sport have things his way. Do you follow"

"I think so,'" said Jimmy feebly.

"Think so? I want you to be sure. Tell me; what makes the difference?"

Jimmy was puzzled.

"Why, it's as plain as the nose on your face. Milksops are always selfish, always looking after number one, always wanting to be first, always wanting more than they have any right to expect, and always wanting to cry over their disappointments. As for sports, because they are unselfish, they delight in giving and helping and gladdening, and are so busy trying to give others a good time that they have no grievances to cry about."

With this the little man vanished. He knew the lesson had gone home. In less than three shakes Jimmy was back at the party. The melancholy milksop had been cast out by the sterling sport Jimmy really and truly was.

At the Unitarian Church, Hastings, the men welcomed home from army service were presented at a social gathering, with a silver-mounted walking stick as a keepsake.

Back to the Gospel of Jesus.

By the Rev. WILLIAM C. HALL, M.A.

2.—THE VALUE OF THE HUMAN INDIVIDUAL.

THE doctrine of the Fatherhood of God was not set forth by Jesus as a truth deduced from His observation of the world. It was the expression of his personal experience. There are many things, even in religion, which we have to learn before we can feel: knowledge of them by the mind must precede experience by the heart. But Jesus grasped the fact of God's Fatherhood in experience before he stated it as a truth all men might know through observation. God was the lover of his soul. In this experience he saw a case which extended itself beyond his soul to the whole creation of God. Many earnest minds, looking upon the world, fail to discover the providental care of God; they see cruelty in nature which they cannot reconcile with His Fatherhood. They would see God through the world, but they cannot see Him as perfect love. Jesus saw the world through God, the lover of his soul; so he saw the love of God wherever he looked upon the world.

Jesus saw what no other teacher has seen, that the perfect love of God was given to His creation in every part, that He cared for every individual in the world,—for every flower, every bird, every man.

In speaking of God's care for man he said "The very hairs of your head are all numbered" —so much did God care for man that He regarded the smallest member of his body. How much, then, must He care for man's soul?

In this way we come in the teaching of Jesus to the doctrine of the infinite value of the human individual in the sight of God,—a value which he must obtain in the sight of men. A man, so regarded by God, must be regarded by men not as one in a mass, not as a means to an end, but as an individual valuable apart from the mass, and as an end in himself. We sometimes hear it stated that Christianity has been a colossal failure. That is usually the wild talk of persons who judge all the truths of Christianity by a few of their worst representatives. But it is remarked how greatly Christianity has succeeded in certain directions. This doctrine of the infinite value of the human individual has got home. It is in our philanthropic systems to-day, as never before; it is in our politics. It was implicit in the old Utilitarianism of "the greatest happiness of the greatest number"; it is in the newer Utilitarianism of the greatest possible blessedness of every individual. It has become of the general stock of our social thought. It is a doctrine which men more and more are endeavouring to work out in society. What, however, is more and more required is to remember that it originated in the mind of Jesus and that it is to be presented not only as a social principle but as a Christian truth. So presenting it, men may recover the spirit in which it was conceived and first propagated, and so give the world a gospel as well as a policy. In Unitarian teaching its corollary is the doctrine of the final salvation of all souls.

THE WIDE WORLD.

THE Welsh Calvinists are raising £100,000 for more adequate support of ministers.

There is a Postal Sunday School in Western Canada with courses of graded lessons mailed to the families of isolated settlers, and a Catechism.

The Unitarian Church at Wellington, N. Zealand, is thriving. The church report says it would be difficult to praise too highly the services of the minister, the Rev. G. E. Hale, B.A., and those of his wife.

The Bi-Centenary of the King's Chapel, Boston, U.S.A. (Unitarian), was celebrated on Sunday, December 21st.

A Hebrew University has been founded at Jerusalem.

e American Unitarian Association has issued a manifesto on "Unitarians and Industrial Democracy," in which the call is made to Unitarian Churches to promote "communal consciousness," and invited to the "democratising of social service"; it speaks of "a socialised conscience," and urges "Fraternalism in business." It is a significant statement, and should be very seriously taken to heart.

Five Prime Ministers in the British Empire have jointly issued a New Year's Message to the world, in which they point out the failure of materialism, and appeal for the triumph of spiritual forces, hoping for "a brotherhood of humanity" which "reposes on the deeper spiritual fact of the 'Fatherhood of God.' In the acceptance of those spiritual principles lies the sure basis of world peace"—and as they say "the one hope." This is certainly an encouraging sign from those who are the rulers of nations.

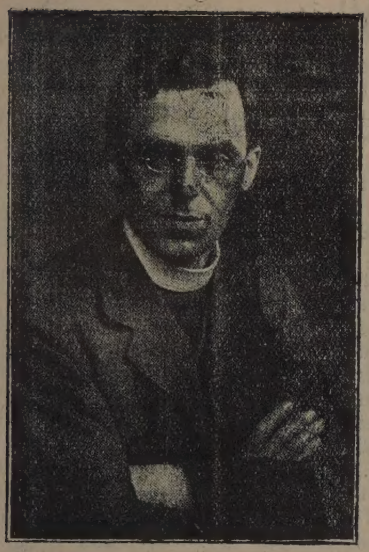
A mightier Church shall arise whose covenant
word
Shall be the deeds of love. Not Credo then—
Amo shall be the password through its gates.
Man shall not ask his brother any more,
"Believest thou?" but "Lovest thou?" and all
Shall answer at God's altar, "Lord, I love."
For Hope may anchor, Faith may steer, but
Love,
Great Love alone, is captain of the soul."

Mill Street Domestic Mission, Liverpool.

THE Unitarians were the first to establish Domestic Missions to the Poor. Other Christian bodies promoted Missions to convert heathens in other lands to belief in a perverted form of Christianity, to save them from a supposed everlasting hell in the world beyond the grave. The Unitarians did not neglect to proclaim their Gospel abroad, but they sought to make practical application of it in helping the poorest people at home. The idea first came from the Rev. Dr. Joseph Tuckerman, of Boston, U.S.A., who undertook the work of the "Ministry at Large" in Boston in a poor and difficult quarter of that city. He visited England in 1833, and at meetings of Unitarians in Manchester, Liverpool, and London explained the aims and methods of his ministry to the poor, with the result that the Unitarians in this country established Domestic Missions in Manchester (1833), London (1835), Liverpool (1836), Leicester (1845), and later in Birmingham and other large centres. The Mill Street Mission at Liverpool is a fine example of this work. The three founders were: Revs. John Hamilton Thom, James Martineau, and Mr. Wm. Rathbone "the elder." It began in a small way with the Rev. John Johns, author of the well-known hymn, "Come Kingdom of our God!" as its first minister, Rev. John Hamilton Thom as secretary, and William Rathbone as its President. At first a house was taken where Mr. Johns carried on Temperance work, a ragged school, a Mechanics' Institute, and a district Provident Society for the encouragement of thrift. Under Mr. Johns, supported by the influence of the Rev. John Hamilton Thom and others, the work grew, as also under his successors, until larger buildings were established, first in Beaufort Street in 1854, and 1892 in Mill Street, to accommodate the numerous activities. The present buildings include a commodious chapel, large school rooms, lecture rooms, class rooms, and other necessary conveniences. At the present time the work includes Sunday services—every Sunday evening for adults, Young People's Church Sunday Morning, Children's Service Sunday evening, School morning and afternoon, Men's Adult School, Young Women's Class, Primary Department, etc. Week-day activities embrace the District Provident Society, Boys' Own Brigade, Girls' Own Club, Monday Popular Evenings (Lectures, Concerts, Dramatic Entertainments, etc.), Women's Club, Musical Drill for Girls, League of Nations Branch, Singing Class, Choir Practice, Band of Hope, Social Union, Gymnasium, Teachers' Preparation Council, Primary Teachers' Preparation, Football Club, Temperance Association, Billiard Room, Reading Room, Bootmaking and Repairing, Benevolent Society, and other agencies.

It will be judged from the particulars just given that this Mission is really an Institutional Church on a large scale. The immense amount of work is superintended by the Missionary Minister, with two assistant missionaries and a large staff of officers and helpers. The present Missionary is Rev. J. C. Ballantyne, his principal assistant is Rev. E. C. Wrigley, B.A., with Rev. Edgar Hill, B.A., as Tate Missionary Fellow. The benevolent work of the Mission extends over a large working-class district, and its moral and religious influence reaches numbers of poor people who have every reason to bless the Mission for the help and uplift and cheer it imparts to them. The labours of past missionaries such as Rev. Francis Bishop, Rev. S. A. Steinthal, and Revs. John Shannon, H. Shaen Solly, T. Lloyd Jones, and J. Anderton, and other assistant missionaries are gratefully remembered. The religious faith proclaimed is the reasonable Gospel associated with Unitarians with all its practical implications of personal and social duty. Here is a fine social centre of mental, moral, and religious activity, of which the Unitarians of Liverpool have cause to think with no little pride and gratification for the good it does.

DEATHS: Miss M. E. Spears, daughter of late Rev. Robert Spears, Cairo, Dec. 21st; Mr. J. H. Wicksteed, J.P., M.I.C.E., Leeds, Dec. 16th, 77; Mrs. Edward Wurtzburg, Hampstead, December 22nd; Miss Emily Shawcross, Wilmslow, Dec. 21st, 78; Mrs. Paxton, wife of Rev. T. Paxton, Scarborough, Dec. 9th; Miss L. M. Eveleigh, Newport, I.W., Dec. 29th, 69; Mrs. Edward Kennedy, London, Dec. 26th, 86; Miss F. Taylor, Disley, December 23rd; Mrs. Thos. Dearden, Bury, January 1st, 82; Mrs. Geo. Holt, Mossley Hill, Liverpool, Jan. 5th, 86; Mr. T. Pallister Young, B.A., LL.B., Crouch End, London, Jan. 5th, 77; Mr. John Drummond, Larne, Dec. 29th, 68; Mr. John Hinton, Burnley, Dec. 11th, 74; Mrs. Frank Worthy, Newchurch, Dec. 15th, 61; Miss Beatrice Shipman, Mid-5hurst, Jan. 12th.



REV. J. C. BALLANTYNE.

Rev. John C. Ballantyne was born at Glasgow, September 9th, 1878. His parents were members of the Unitarian Church. His mother was a "Chalmers," related by descent to Dr. Thomas Chalmers, and also to Alexander Peden, the "Prophet" of Covenanting times. Mr. J. C. Ballantyne was assistant in the city analyst's laboratory, Glasgow, and student at the University under Lord Kelvin, and afterwards worked in the laboratory of his brother, Horatio Ballantyne, F.I.C., in London, and helped actively on week nights and Sundays at Stamford Street Chapel, particularly amongst boys, and founded The Boys' Own Brigade. He farmed, and travelled abroad for a year or two, and was student at Manchester College, Oxford, 1905-7; minister, Blackfriars' Mission and Stamford Street Chapel, London, 1907-13, and started the Men's Club there; minister at the High Pavement Chapel, Nottingham, 1913-18, during which time he was hon. secretary of the N. Midland Association of Unitarian Churches; and he became Missionary Minister, Mill Street Domestic Mission, Liverpool, in 1918. He is a member of the Committee of Manchester College, Oxford, and of the Board of Governors of Willaston School, where he has specially interested himself in the religious education of the boys and prepared them for "Confirmation." He is keenly interested in, and is propagandist lecturer for, the League of Nations' Union, and chairman of its south-end committee in Liverpool. In the Mill Street Mission he aims specially to develop the spiritual side of the work. It is very evident that Mr. Ballantyne is a very earnest minister, and no doubt he finds in the numerous demands of his Liverpool work more than enough scope for his efforts in directing the beneficent activities of what is really a great and noble institution.

The Mission Committee in their Annual Report state that "they feel that the Society has met with a signal piece of good fortune in securing a gentleman of his (Mr. Ballantyne's) position and outstanding ability to undertake the burdens of his office."

Nat. Unitarian Temperance Assoc.

SAVE THE CHILDREN!

CONCERNING infantile mortality each year about 100,000 are lost during the first twelve months of life in this country. Of these 100,000, 20,000 die during the first week, and over 30,000 during the first month. One baby dies every five minutes all the year round in the British Isles. In addition to this it is estimated that another 100,000 babies die every year before coming to birth; and thus we are losing every year 200,000 potential citizens, involving an immense decrease in national power.

The death-rate among children is highest in drinkers' families. Prof. Laitineu found as follows:—Of 100 children born to abstaining parents 13 are born dead. Of 100 born to drinking parents, 23 are born dead. Of 100 born to immoderate drinking parents 32 are born dead. Of 100 born to abstaining parents. 87 are born alive. Of 100 born to drinking parents, 77 are born alive. Of 100 born to immoderate drinking parents, 68 are born alive.

Investigations have shown that while 23 out of every 100 children born to sober mothers die before they reach two years of age, 55—more than double the number—of the children of drinking mothers fail to reach that age.

The Physical Deterioration Inquiry, 1904, reported that "the narcotic effect of alcohol, administered through the mother before and after birth, is to render the tissues of the child unable to resist the invasion of consumption and infectious diseases."

Dr. A. Newsholme, Chief Medical Officer, Local Government Board, in a report on Infant and Child mortality, says: "Intemperance is a most important associate and cause of poverty. A large amount of excessive infant and child mortality, as well as of impaired health in survivors, is ascribable to this cause. . . Drunkenness favours excessive infant mortality, not only in the ways previously indicated, but also it not uncommonly means sexual vice and consequent syphilitic infection of the parent, which is doubtless an important cause of early infant mortality."

Mr. Robert J. Parr, Director of the National Society for the Prevention of Cruelty to Children, has stated that, "of the 42,835 cases dealt with by the N.S.P.C.C. in one year of the war, 13,365 cases, or 31 per 100, could be attributed to the drinking habits of one or both parents."

"The health, happiness, safety and prosperity of this country depend upon the number of children we can save from the grip of the national foe, Drink." —Farrar.

The facts and figures here given are taken from "The Workers' Onward," organ of the Lancashire and Cheshire Band of Hope Union.

Rev. J. Morgan Whiteman.

"FISH, FRY, AND SALMON."

THE new minister of the Gainsborough Unitarian congregation, the Rev. J. Morgan Whiteman, was formerly a Primitive Methodist minister, and the present writer has a vivid recollection of hearing him preach at a "revival" service over thirty years ago. At that time, the writer, then a youth, was temporarily employed at a newspaper office in Haverhill, Suffolk. One Sunday evening, in the summer of 1888, I chanced to stroll into the Primitive Methodist sanctuary in the town. There was a crowded congregation, and intense fervour prevailed. In the pulpit was a young man of striking presence and moving eloquence—whose name, curious to relate, it never occurred to me to ascertain.

The evening service in the chapel had been preceded by an afternoon "camp meeting" in an adjoining meadow, when some very notable "conversions" had been wrought. Hence, at the close of the evening service, one of the deacons, or elders, or stewards, or whatever they are called, rose according to custom, to recount the results of the revival effort, and with the nasal twang peculiar to rustic suffolk (at all events in those days) he said: "Praise God! Our day's work has been glorious! We have netted some exceptionally fine fish; and besides the small Fry, we have actually captured a big Salmon." This encouraging announcement was received with a chorus of fervent Amens, mingled with peals of hearty laughter. The laughter was somewhat of a puzzle to me until I got outside when it was explained that the names of the three new converts were respectively Fish, Fry, and Salmon!

About twelve years subsequent to this memorable occurrence, I was having tea with some friends, including two or three Unitarian ministers, at a Mission in Liverpool. I related the above-mentioned incident to the little company, of which the present Unitarian minister at Gainsborough was one. I had not the faintest recollection of having seen Mr. Whiteman anywhere before; nor had I the remotest suspicion that that gentleman had ever been stationed at Haverhill. Imagine, then, the consternation of the narrator, and the amusement of the party, when, after one or two questions and explanations, it transpired that the "eloquent young man" alluded to was none other than Mr. Morgan Whiteman himself!

It must be now about twenty-eight years since Mr. Whiteman definitely abandoned his old Methodist theology for the liberal faith of Unitarianism. For I read in the "Christian Life" of September 12th, 1891, a paragraph taken from the "Essex Weekly News" to the effect that "Rev. J. Morgan Whiteman, of Chelmsford, one of the most able and energetic of the young ministers of the Primitive Methodist Connexion, has just seceded from that body, and resigned the superintendency of the Chelmsford circuit. This" it was added, "is the result of a long course of reading and anxious thought, accompanied with the ever-growing conviction that 'orthodoxy' is too narrow for him, and that Calvanism and he must part company." Mr. Whiteman, who was spoken of at the time as a powerful preacher, had already, it appears, incurred some slight censure, though not from his Methodist friends, by attending some popular Unitarian services at Chelmsford during the previous winter.

Since then Mr. Whiteman has richly added to his ministerial experiences, having served the cause of liberal Christianity faithfully and well in London, Eastbourne, Liverpool, Dewsbury, Burnley, Chatham, and Birmingham. May his settlement at Gainsborough be a long, happy, and faithful one. D. DELTA EVANS.

From the Gainsborough News,"
December 26, 1919.

The Litany Criticised.

Mr. ARTHUR PONSONBY in the "Manchester Guardian" criticising the Litany in the Church of England service, says it should be eliminated. The reasons given are: that it contains four references to the devil; the supplicants ask to be delivered from "everlasting damnation"; the Deity is besought not to take "vengeance of our sins," and to be "not angry with us for ever." Seven clauses are devoted to the Royal Family, the nobility, magistrates, etc., and the congregation, having been made to declare repeatedly that they are "miserable sinners," beg with the usual utterly perfunctory reiteration to be spared, delivered, and heard. Abject servility and self-depreciation are not spiritual stimulants."

Human Nature Good.

AT a meeting in Manchester to welcome Dr. Maria Montessori, the authoress of a natural method in Education, Sir Edward Donner said: "She proceeded to educate on the theory that human nature is good. When he was a small boy the theory was that they were all bad. Dr. Montessori's method opened out a better prospect of happiness for the human race." It may be added that the Unitarian doctrine of the essential goodness of human nature finds strong confirmation in the experience of Dr. Montessori and others in the teaching of children.

UNITARIAN AND FREE CHRISTIAN UNION FOR SOCIAL SERVICE.

By the Rev. H. H. Johnson, B.A., Secretary.

MACCLESFIELD INTERDENOMINATIONAL SOCIAL SERVICE UNION.

FOLLOWING upon my address to the Minister's Fraternal, at Macclesfield, on December 5th, which also followed my address before the East Cheshire Christian Union, on March 29th last, I was invited to address a Meeting on December 19th in the Council Chamber of the Town Hall, representing all the congregations of the town, clergy, ministers, and representative laymen and laywomen. The Vicar of Macclesfield presided. As a result of the meeting the Macclesfield Inter-denominational Social Service Union was founded. The Vicar is its chairman, and the Congregational minister is the Hon. Secretary. The Minister of our King Edward Street Chapel, the Rev. J. Hipperson, was responsible for the initiative taken in this matter, and was appointed, together with two members of his congregation, on the executive committee. Roman Catholics and all denominations are co-operating.

LEWES INTER-DENOMINATIONAL SOCIAL SERVICE UNION.

Just as I go to Press I learn from the East Sussex News" of the formation of another Interdenominational Social Service Union at Lewes, for which the Rev. J. M. Connell, of our Westgate chapel, has been largely responsible. The Union was formed as the result of a meeting addressed by Bishop Gore on January 5th, which Mr. Connell, as the "East Sussex News" testifies, was "chiefly instrumental in organising." The meeting is reported at some length, and Bishop Gore said:—

> "The Interdenominational Social Service Union is established on a broad basis, and includes Roman Catholics and Unitarians. The Union does not ask anybody to abandon any theological or ecclesiastical principle that he holds, it is an organisation in which all who own allegiance to the Name of Christ can join together for the single purpose of bringing to bear the principles of Christ upon the social problems of the day."

CHRISTIAN SOCIAL CRUSADE.—An important Conference of delegates from all local inter-denominational social service unions and of members of the Council and Executive of the Central Body, the Christian Social Crusade, is to be held in London on January 27th, when the main lines of national organisation will be laid down. I hope to attend as a member of the central executive and Council.

JANUARY QUARTERLY. — The January "Quarterly" of our Union is now ready, and can be obtained gratis of myself on application by postcard to me, 19, Woodlands Road, Cheetham Hill, Manchester. It contains leading articles by Dr. Mellone on "The Christian Equivalent of War," and by the Rev. E. A. Smith on "The National Conference on the Leisure of the People."

MANCHESTER AND SALFORD COUNCIL OF SOCIAL SERVICE.—Mr. P. M. Oliver and myself have been appointed by the Governing Body of the Manchester District Association delegates to this newly-formed organisation. Let no one mistake this for the Manchester and Salford Council of Christian Congregations! As to this latter more anon!

"THE COVENANT EXPLAINED."—Let me suggest to all who have not yet read it, to read "The Covenant Explained," published by the League of Nations Union, 22, Buckingham Gate, S.W.2., 1s. In it the League of Nations is very pithily and clearly outlined and explained. "facilities for social and physical training in the day or evening," vide Section 17 of the Act. These "facilities" make possible local experiments for the social welfare of young people which need not necessarily be carried out on State school premises. Churches, keep open your eyes!

NEW HON. TREASURER.—Our Union has been fortunate enough to be able to appoint a new Hon. Treasurer in the person of Mr. P. M. Oliver, High Croft, Bowdon, Cheshire. A considerable accession of new members would be welcomed by him. The minimum annual subscription is 2s. 6d.

REV. JOHN CUCKSON.

"I read with much sympathy the letter of Mr. J. Baker respecting my old College fellow-student and later host in the United States. I did not find evidence when I met him at Springfield, Mass., and later at Plymouth, where he was minister of the Pilgrims' Church, any signs of extreme Parker qualities. My impression is that he was very much like the Rev. Brooke Herford, and so far as I could judge he was a good average Unitarian Christian. I knew him as a student, and saw him a year before he died."

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From H. BODELL SMITH,
Mottram, Manchester.

"The League of Nations,"—or

SOME time ago, at a certain seaside resort, a significant contrast could be seen. A large crowd was standing round a "Punch and Judy" show on the sands, watching idly the old familiar exploits of Punch. Doubtless, many in the crowd had recently been demobilised, and it is safe to say that very few had not suffered in some way from the war. While a few yards away a representative of the League of Nations was speaking with earnestness and knowledge to a mere handful of people. "Punch and Judy"—and the League of Nations! . . . . And yet if the people in that larger crowd had only possessed imagination enough, they would have given some attention to the man who was pleading for an ideal on which the future of all the holiday-makers may depend.

The case for the League is so overwhelming that it scarcely seems necessary to argue about it. And yet there is much ignorance, prejudice, and indifference to overcome. Here is a task to which all members of Christian Churches can put their hands. Let them support the movement in every way possible. It is the most momentous venture which has been made since nations became "civilised."

Take it, first of all, on practical grounds. The financial position of the nation is serious. People are burdened by taxation, high prices, the cost of living, the problem of making ends meet. Are the nations going to slip back into the old wasteful ways of competitive armament construction, when money is so badly needed for education, housing, and a hundred things suggested by the word "civilisation"? Or are we going to persuade the nations gradually to reduce their armaments, and so set money free—not for destruction, but for construction?

Let us realise that the war we have passed through—in spite of millions of lives lost, and devastation beyond calculation—has been a "mild" war, compared with what war may yet be. In the future, poison gas may suffocate a population; guns have a range of hundreds of miles; submaries starve out a people; air raids destroy a whole town. This is no fanciful picture. It is quite possible. We may be only at the beginning of the invention of diabolical appliances for the destruction of life.

The terms of the "Peace" Treaty will not last for ever. In fifty years time, or less, Germany may have a population of 100 millions, Russia of 300 millions, and China may "awake." What is going to happen, unless the nations become habituated to the practice of referring their disputes to arbitration? What is going to happen to the boys and girls now growing up?

Very few people to-day defend war as a necessary method of progress. At the best, it is only excused as the lesser of two evils. Might does not always make right. A conquering nation might be, and often is, in the wrong. When war breaks out reason is flung to the winds. Is it to be always so?

The trouble with many people is in their not realising that the methods of the past can be superseded by the collective will of mankind. Two ideals are struggling for survival to-day. One says, "We must shape the future on what has happened in the past. There has always been war. There always will be war." The other says, "The past has no inevitable hold over us. We can supersede it. We can, if we will, adopt other methods."

If men are to go on blowing one another to bits every fifty years or so, then—to quote Philip Gibbs—it would be "better for God to touch this planet with a star, and let it be broken up into fire-mist once again."

And, lastly and supremely, there is our duty to our dead. Are we forgetting them? What did they die for? Are we going to sink back into the old evil jealousies, suspicions, hatreds, ambitions, which many of them went forth to destroy? The responsibility of those who survive is very great.

"Kneel down before their sacrifice supreme
And ask that living spirits, pure and just,
May consecrate for man their radiant dream,
Fulfil the charter of their sacred trust,
Their victory crown and wounded earth redeem
Until it grow deserving of their dust."

—Ancient Chapel, Calendar, Liverpool.

THE VANTAGE GROUND OF TRUTH.

"NO pleasure is comparable to the standing upon the vantage ground of truth, a hill not to be commanded, and where the air is always clear and serene; and to see the errors, and wanderings, and mists, and tempests, in the vale below": so always, that this prospect be with pity, and not with swelling or pride. Certainly it is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth. —Francis Bacon.

"Authority intoxicates,
And makes mere sots of magistrates;
The fumes of it invade the brain,
And make men giddy, proud and vain;
By this the fool commands the wise,
The noble with the base complies,
The sot assumes the rule of wit,
And cowards make the brave submit."

—Author of "Hudibras."

The DISTINGUISHING CHARACTERISTICS OF UNITARIANISM are found not in an official creed, but in these Fundamental Principles:—

1. Perfect mental Freedom (rather than bondage to any one's external authority). Our Method in Religion.
2. Enlightened reason (rather than conventional opinions and traditions handed down from the past). Our Guide in Religion.
3. Broad Fellowship with all who seek the same ends (rather than exclusion of those who differ from us in opinion) Our Spirit in Religion.
4. Self-Forgetting Service to all who need our help (rather than the salvation of our own souls). Our Supreme Aim in Religion.
5. Character (rather than belief or profession) The Decisive Test in Our Religion.

Magazine and Calendar free of cost.

Every Unitarian Church ought to have its own congregational magazine, and if possible combined with local calendar cover. This can be done without being any burden on church funds. It is done already, and what is done by some churches can be done equally well by others. It is just a matter of a little systematic organisation. In a village of a few hundred inhabitants, the magazine and calendar cover was in regular use, and it cost several pounds a year to the church funds. This has now been altered. The back page of the cover has been utilised for local advertisements. Shopkeepers were offered advertisement space at the low price of 10d. per inch in column. Ten advertisements only were secured, being a small village, and these bring in five pounds a year. Five helpers from the church divide the locality into districts, and distribute the magazine from house to house to a list of addresses supplied to each, receiving one penny for every copy. The first year of this experiment showed that the cost of magazines and of calendar cover, with two columns of local church items printed on front page, was defrayed by proceeds of sale of magazine and receipts from advertisements, except a small deficit of five shillings and threepence (5/3) on the whole year, proving that one more advertisement, or a charge of 1/- per inch instead of 10d., would have cleared the cost. Surely what is done in a small village can be done much better in a town with a larger population and a greater number of tradespeople. Churches desiring Magazine and Calendar free of cost should apply to the Editor for particulars.

NOTICE: ANNUAL VOLUME "Unitarian Monthly," for 1919, with Index, can be obtained from the Editor. Price One Shilling and Postage.

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UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man.

Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE Person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct. God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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